Evangelical Christendom

"Beside all other Gospels is Christ."

July-August 1945

The World's Evangelical Alliance and Religious Liberty

From its foundation in 1846 the World's Evangelical Alliance has been in the front rank of those who have contended for the principle of Religious Liberty. It has always stood for the right of every man to worship God in accordance with his conscience, without restriction on the part of civil authorities, when the ordinary rights of the observance of Christian morality are observed. It is hard for the younger generation to think that it was possible for European powers to engage in a vendetta against those who did not worship in accordance with the State Religion. We live in such an atmosphere of freedom that the past is forgotten. Now that the principle of Religious Liberty has become a world commonplace in the minds of statesmen, it finds an honoured position in the Atlantic Charter and the San Francisco Conference of Nations. Spain, which has not been granted representation at San Francisco, is an outstanding example of Roman Catholic interference with Roman religious liberty.

A pamphlet, "Narrative of the European Deputation to Madrid, May, 1863," narrates how the Evangelical Alliance sent leading members of its Council to use their influence in the Capital for the release of Manuel Matamoras and other prisoners for conscience sake. Isabella was on the throne. She was a recipient of the Golden Rose from the Pope for her piety and virtue, and some years later an indignant country, shamed by her profligacy and general conduct, drove her from her palace. In October, 1860, a young man, Matamoras, had been arrested in Barcelona on the charge of being a Protestant. After eight days' solitary confinement he was asked, "Do you profess the Catholic Apostolic Roman Faith? And if not, what religion do you profess? He replied: "My religion is that of Jesus Christ; my rule of faith is the Word of God, or Holy Bible, which, without a word altered, curtailed or added, is the basis of my belief; and in this I am confirmed by the last few sentences in the Apocalypse, and the many distinct charges of the Apostles in their Epistles. The Roman Catholic and Apostolic Church not being upon these principles, I do not believe in her dogmas, and still less do I obey her in practice." The judge asked, "Do you know what you are saying?" "Yes, sir, I cannot deny it; I have put my hand to the plough, and I dare not look back."

Committed to trial to Granada, in a bad state of health he had been ordered to walk 700 miles, but the generosity of English Evangelicals provided him with a sea journey to Malaga and a diligence to Granada. Providentially on his journey to Malaga he met Sir Robert Peel, who managed to have him treated more kindly on the voyage, and on his return to England Sir Robert in strong language denounced the tyranny in the House of Commons. In Granada Matamoras was confined to prison, and there were then thirty-four Protestants in Spanish prisons, of whom twelve were liberated. In October, 1862, Matamoras was sentenced to eight years penal servitude—increased on appeal to nine. One of his companions was given a similar sentence, and another, seven years. The Evangelical Alliance took up the case, and Lord Russell announced that Her Majesty's Government could not interfere as the people of Spain were unanimously opposed to the principles of the Reformation. It was found that in Spain, many, at that time, wished to see Religious Liberty, but they were a small minority. The question was again brought before Parliament by the Hon. Arthur Kinnaird, who was told by Lord Palmerston that the efforts of the British Government to

move the Spanish Ministers had failed. The Evangelical Alliance arranged for public meetings in England, put itself into communication with Continental organisations and arranged for a strong deputation to visit Madrid, where their efforts resulted in the commutation of the sentences to banishment. In the face of much opposition the pertinacity of the Alliance and its love for liberty accomplished what was said to be a hopeless and useless mission.

To-day the battle for Religious Liberty in Spain is being fought over again by the World's Evangelical Alliance, and we refer readers to the latest information, which will be found on later pages of this issue of EVANGELICAL CHRISTENDOM.

Turning to other countries of Europe and the East; in Italy the Madiai was imprisoned and cruelly treated for their attachment to the Reformed Faith. The Evangelical Alliance, under the leadership of the then Lord Roden, intervened, and by its action obtained their freedom and did much to hasten the downfall of the Tuscan and Neapolitan tyranny.

At the very beginning of the Alliance in 1846 appeals came from Armenia and Russia in behalf of persecuted Christians, and in the words of the Armenian, K. Behesnilian, "the Evangelical Alliance has always taken up the cause of the oppressed." In Russia the Stundists were persecuted and the Alliance intervened, and to-day it is seeking to establish for Believers in Russia at least the same measure of freedom granted to the Russian Orthodox Church. It is largely to its efforts that, prior to the present Soviet régime, Religious Liberty was established in Russia. Again, when the Lutherans in the Baltic Provinces were deprived of Religious Liberty, the Tsar replied to the earnest appeal of the Alliance and granted liberty to the persecuted Churches. When the persecuted missionaries in Turkey turned to the Alliance in their hour of need, their prayer was heard and efforts in the favour were made. Dr. Stoddart, an American Christian leader, then spoke of the Alliance as a "body which for the past fifty years (it is now nearly one hundred years.—Ed.) has made its influence felt in every quarter of the globe—whose united prayers for Religious Liberty arise to the God of Nations from universal Christendom, at the beginning of every revolving year—whose efforts have been recognised by all Christian Governments and religious organisations, and have been sanctioned again and again by the Divine blessing.

It is sufficient to quote the words of the great Wesleyan leader, Dr. W. H. Rigg, to show what the Alliance has done in the past. "The Alliance has been modest; it has not been accustomed to disport itself largely in public places; but its opinion has been felt far and wide wherever Religious Liberty has been threatened. When I visited Germany in 1857 the subject was before the Evangelical Alliance in Berlin. Then the very elementary idea of religious liberty was not found in the States of Germany; it was being fought for by persecuted believers." To-day the religious conditions in Germany are the anxious concern of the Alliance. Those familiar with recent confidential work of the Alliance know how, to-day as in the past, appeals come from all parts of the world. Christians are oppressed in the Far East, and they turn to the Alliance for help. It thoroughly investigated the alleged Korean persecutions, and received the fullest responses from the Governor-General of Korea to its representations. Whenever the Alliance communicates with Foreign Representatives, full enquiries are made and facts are established. It is not too much to say that no foreign responsible Government wishes to have it known that its agents or its laws do not favour Religious Liberty. The Alliance is always given a hearing and meets with courtesy, and its complaints are examined with care and replied to at length. Missions that believe the local regulations act against the spirit of freedom call for help and advice. The strictest enquiries are made, and if there be a case in which freedom is unfairly restricted, the facts are brought before the authorities, who have never declined to give an explanation of their action. The price of religious freedom is eternal vigilance, and no matter where freedom may be assailed or under whatever circumstances it is attacked the Alliance is ever ready to investigate, and when the facts warrant intervention, it uses its full strength in support of liberty. The Foreign Offices of the Powers know that it does not act hastily, but reviews all the circumstances and is sure of its facts before it

moves. Its reputation for prudence has won a hearing in Asia as well as in Europe, and it is still prepared to place before rulers and their Cabinets facts which, if they cannot be explained, will be later submitted to the bar of Christian opinion, and the consciousness that the Alliance has behind it in its support of freedom the best Christian opinion of the Reformation Churches, makes those who have the power to remedy injustices more ready to act and to do what is right. The record of the World's Evangelical Alliance in support of religious freedom is at once a testimony to its catholicity and its belief that the freedom given by the Truth demands the fullest freedom in the exercise of the Truth.

Headquarter Notes

Our 99th Annual Meeting. On later pages will be found a report of our 99th Annual Meeting, which was held, by kind permission, in the Concert Room of the Guildhall School of Music, on June 5th. For several reasons it was a notable occasion, and inspiring throughout. If not a year of record giving, the year which closed on March 31st last was one of recent mercies and help from God, first in relation to the catastrophe which befel the Alliance in the loss through enemy action of the Alliance House, No. 19, Russell Square (still scheduled a "dangerous structure" and without hope of restoration). While the disaster was complete, the fact that temporary premises were so soon available was the hand of God. Then the progress in the influence and work of the Alliance at home and overseas has been such that emphasis at the annual meeting could be laid on thanksgiving—we have indeed much to be thankful for. The Annual Report should be received by all members, subscribers and donors with this magazine.

1946—Centenary Thanksgiving Year. It is not too early to be looking forward to the Centenary of the World's Evangelical Alliance, which will be celebrated next year, 1946, and probably, as far as London celebrations are concerned, in the month of July. This matter has been occupying the attention of the Council for some time, and already certain decisions have been taken. One of these, an outstanding one, is the Appeal for a Centenary Thanksgiving Fund of £100,000. One hundred years, and one thousand pounds for each year! This is not a large sum when funds, amounting in some cases to millions have been or are being raised and taken into account, and when one thinks that to raise £100,000 only requires that number of Christians to give one pound each (while many can and will, we hope, express their thanksgiving in tens, hundreds and even thousands of pounds). If our friends everywhere will set out with the Secretaries and Treasurer of the Alliance to make personal appeal for gifts, even of five shillings each, it would only involve a number, considerably less than half a million people to complete the fund. This is not wishful thinking; it is fact, very practical and urgent. With such an outlook on the Centenary Thanksgiving Appeal and the co-operation of every reader (and their friends) the Centenary Thanksgiving Fund of £100,000 can be raised. *"Let us go to it."*

European Christian Reconstruction. There was a time when there was a trite saying accepted everywhere as true—"Win Europe, and you win the world." Perhaps Hitler knew this, but his evil designs and deeds as would-be conqueror of Europe failed, and to-day we are faced by a disintegrated and distressed Europe threatened by famine, pestilence and plague. We must, everyone, do what we can to help the sufferers—in all countries, for there is no country of Europe without its distress of one kind or another. After this, the essential need of the European nations remains unaltered. Europe needs, and will need, the Gospel, and the missionary. To-day mission work of an Evangelistic character in the European land has difficulties to face which would deter most Evangelists, for they see themselves in the presence of either a great apathy or an aggressive Roman Catholicism which displays all its old intolerance. We wish that the wide interest taken in the spread of Reformation Truth which marked the home Christians of half a century ago could be revived, for in spite of many appearances to the contrary, Romanism is weakening in the hold it has on many thousands, who drift into unbelief. Europe must be won for Christ, if Christian influence is to radiate from it throughout the world. Will all readers help the Alliance in its post-war work in this connection? Gifts intended for this purpose should be directed to the General Secretary, World's Evangelical Alliance, 30, Bedford Place, London, W.C.1.

Greek Relief Funds. Through various channels we have been endeavouring to send funds in hand to those for whom they are designated, the Greek Evangelical Churches. Unfortunately the way is still barred by official restrictions, but we are still continuing efforts to help those who cannot help themselves, and are in great need. A recent letter from Rev. G. A. Hadjiantoniou says:

"I am very grateful indeed for your efforts to send some money to Pastor Kyriakakis, to be used for relief work among the Greek Evangelicals. I recently had one or two letters from home, and they contained very sad details. My mother gives me some tragic details of the death of my younger brother, and she tells me that my other brother went so long without food, in order to give the little they had to his little child, that he had recently a bad breakdown, and she is very anxious about his health. Another letter, from Mr. Kyriakakis, says that the whole of his family are bare-footed, his own shoes having survived; because, probably, they participated, as he suggests himself, in the blessing that was given to the shoes of the Jews in the wilderness. Another letter speaks of a prominent member of the Church in Caterina being shot by the Germans. And still another speaks of the destruction of some of our Churches and the urgent need for rebuilding. But, thank God, all the letters speak of God's grace which sustained them and of the great progress which the work of our Church has made during the years of occupation."

The Riddle of Russia. We do not think this title is ill-considered. There are features, political and otherwise, concerning the actions, or inactions, of the Soviet Union which are giving rise to grave feelings of insecurity and suspicion in this and other countries. It is of the highest importance that Great Britain, the United States of America and Russia should, with China and France, remain in undivided friendship and understanding. This can only be accomplished by mutual trust, the absence of international suspicions, which we believe to be already accomplished as far as the two English-speaking allies are concerned. But many are frankly concerned about Russia. B.B.C. listeners will have heard the report of Mr. Richard Dimbleby from Berlin (following the nine o'clock news on July 9th) which, to say the least, was disquieting. We are writing this under Headquarters Notes, for it is a letter received in our post-bag which prompts this note of warning. In this letter (which has been sent to others besides ourselves) the writer says:

"I am aware that, since it has become involved in war with Germany, certain official statements have been made by the Soviet Government asserting that the persecution of religion in the Union has been either discontinued or modified. Any such pronouncements must be treated with the utmost scepticism, having been obviously inspired by the desire to allay the antipathy of Britain and America to the Soviet's war on religion, and its anxiety that military assistance and co-operation should not be impeded by the conscience of the West. Similarly, a book has recently been written by the head of the Orthodox Church in the Soviet Union purposing to show that the attitude of the Government of the U.S.S.R. towards religion is now one of the utmost tolerance, if not actual benevolence, and expressing most bitter resentment of any doubts entertained of such a remarkable volte face in official policy. In actual fact, however, the Metropolitan's protestations are so extraordinary vehement, and are couched in such extravagant language that, far from carrying conviction, they are impossible of credence by any dispassionate reader, and thus defeat their own object—the inescapable conclusion being that this literary effort is merely a piece of pure propaganda undertaken at the bidding of the Moscow authorities for the reassurance of their Christian allies. The leopard unfortunately does not so easily change his spots, and for so long as confirmation is lacking from independent sources that complete tolerance of religious belief and freedom of worship exist in the Soviet Union, we cannot delude ourselves into imagining that the Soviet's fundamental attitude towards religion, originally laid down by Lenin, is essentially changed.

". . . Religious and moral issues apart, the absorption by the U.S.S.R. of Estonia, Latvia and Lithuania, the three little Baltic countries which were happy in the enjoyment of their recently-won independence, and its present policy towards Poland—the Fourth Partition of which was cynically carried out in conjunction with Germany in 1939—show how the material policy of the Soviet Union is utterly opposed to that of liberty-loving peoples, and that it is in fact the direct negation of democracy and of everything for which Britain and America are now supposed to be fighting."

A Letter from Central America. The following letter has recently come to us from an old friend of the Alliance who, for many years a missionary, has followed the work of the Alliance and sought to further its progress. He says:

"Enclosed is a cheque for five pounds, to cover my annual subscription and a gift of the remainder to your funds, to be used in whatever way you think best in these days of multiplying need. I wish it were far more. I thank God for the continuance of your work and witness, never more necessary than to-day. We heard with sorrow of the bombing of the Russell Square premises; but are glad that you were able to find other quarters in the near neighbourhood. God grant that the peril of bombing may soon be over. You have suffered terribly, but bravely. And I believe it is not an exaggeration to say that Christian men are suffering in a different way in having to carry out the unwelcome duty of bombing Germany to shorten the war. We pray for a speedy end to the strife and for the establishment of peace and righteousness. I wish we had in these parts an active branch of the Evangelical Alliance.

The 99th Annual Meeting

[By Our Special Reporter]

A large audience welcomed the Rt. Hon. Isaac Foot, when he took his place at Chairman upon the platform of the hall of the Guildhall School of Music, Victoria Embankment, London, on the occasion of the 99th annual meeting of the World's Evangelical Alliance. On a strain of praise to God for the past, and in a spirit of prayer to Him for the future, the Society brought the record of another year's work to a close. The meeting opened with the reading of the Scripture (Psalm xxxiv) and the offering of prayer by the Rev. J. Chalmers Lyon (Hon. Secretary of the Alliance). A feature of the gathering was the beautiful rendering of selections from "The Messiah" by the Westminster Choral Society, under the conductorship of Mr. Allan Brown. The Chairman, speaking on behalf of the Alliance, and of all present, thanked Mr. Brown and the choir for their great kindness in contributing so much to the success of the meeting.

The Annual Report

Before presenting the report of the work of the Alliance, Mr. H. Martyn Gooch (General Secretary) said how grateful they all were that the Rt. Hon. Isaac Foot had kindly consented to accept the position of Hon. Treasurer of the Alliance. The Alliance had had few Treasurers in its long journey since 1846, every life having accompanied those who had gone before!

The General Secretary's Review of the Year's Work

In presenting a summary of the Annual Report, Mr. H. M. Gooch said:

The hearts of all are filled at this time with humble thanksgiving. May 8th, the day on which this meeting should have taken place, marked the end of hostilities in Europe, and brought to this nation and to a broken world the unspeakable blessing of peace, which if for a time is not complete, can and will, under God, become universal. The Council's Report opens on the note of thanksgiving for the range and results of the year's work under review and emphasises throughout the fact of progress in the interests and work of the Alliance, of which it can truthfully be remarked "the best of all is God is with us."

In the brief time allotted to me for this review, I can only point to the more outstanding influences and activities of the Alliance, and first and foremost are those paragraphs of the Report which deal with Christian unity. As you are aware, the Alliance puts first things first. For ninety-nine years its aim has been and still is to secure universal acceptance of the fact that the Church which is the Body of Christ is one Church, and its members one. It is more than interdenominational in the bond of Christian unity which it exists to promote, it is superdenominational, seeking to establish universal acceptance of the fact that the greatest work before the Churches and all Christians to-day is, or should be, to make Christ known, trusted, loved, obeyed and exemplified in all human relationships. Of the Alliance it can be said it manifests the larger unity; it rejoices in all efforts to bring together in co-operation the various sections of Christendom, but itself it is Evangelical. From this it has never looked back, and because of it the Alliance has become in the ninety-nine years of its reign, under God as great unifying influence, as well as a powerful agency of co-operation and evangelisation at home and overseas.

The Report outlines in some extenso the widespread operations of the Alliance, for its desire to manifest the larger unity is not wishful thinking, the Alliance is essentially a movement based upon facts, activities, accomplishments, and to-day, with ninety-nine years behind it, the last five and a half of which have been lived under the humbling experience of a world war and unprecedented limitations and restrictions involved, it faces the future with splendid opportunities, and resolve to achieve great things from God.

Think of the influence of the Alliance in the highest things, the things of the Spirit, as in the annual organisation of the Universal Week of Prayer. The observance of this octave of Prayer, which dates back to 1846, is now literally world-wide. The Report has some interesting information on the observance of 1945, of the many languages into which the topics of Prayer are printed and circulated, and of the unity of nations in this high service of Prayer and intercession, as when last January some forty-five nations took part in a United Nations' Service of Thanksgiving and Prayer in St. Paul's Cathedral, which was attended by official representatives of no less than twenty-four Embassies and Legations in London.

Mention must also be made of the united War Prayer Meetings which commenced after the outbreak of war in 1939, and have continued monthly until May 1st, one week before the joyful news that Victory, to which these united meetings were directed, had been achieved. Mention should also be made of the continued activities of the Alliance in regard to Prayer in the homes of our people.

The Report proceeds to discuss at some length Christian Reconstruction in Europe and to emphasise the fact that the great need of Europe is *spiritual* need, which has recently been expressed by one of the Vice-Presidents of the Alliance, the Rt. Hon. Ernest Brown, in the words: "The spiritual issue is supreme." Nevertheless, there is much to be done in the direction of reconstruction and relief, and, as during the ninety-nine years past, the Alliance is devoting itself in its own sphere to the raising of funds for the relief of suffering and the work of Evangelisation. It will be evident to all that the great need in this, a primary interest of the Alliance, is the need of funds, which is outstanding and immediate.

Religious Freedom, which is something more than the right of all to worship God in accordance with conscience, finds particular mention in the pages of the Report. In its approaches to this subject the Alliance maintains that all religious freedom must include freedom of witness, freedom of mission, freedom of the religious Press (including the printing and circulation of the Bible), and freedom to provide (or secure) the religious education of children.

In foreign affairs the Report deals with individual countries of Europe and the work of the Alliance in association with its Continental branches and representatives; Portugal, Poland, Holland, Greece, Spain, Russia—all these and other countries are reviewed in the Report, which gives evidence of the active approach of the Alliance to matters of moment in Evangelical Christendom which could scarcely be accomplished by any single Church, or without the consideration and knowledge which the Alliance represents. It should be stated here that the Report deals vigorously with the subject of Protestantism and Vatican ambitions. We stand at dangerous cross-roads in the history of the Reformed Churches, and a warning should be uttered in the spirit which concerns our Protestant heritage, which, if compromised or lost, may never be regained. The Archbishop and leaders of the Free Churches in this country and in America may well be advised to cease co-operation with the Roman Catholic Mischief-Maker. In their report the Council express their hope that no reason or opportunity will be forthcoming for the Pope to take part in any way in the Peace Conference.

Empire affairs are dealt with in the Report, and here again it is in the things of the spirit that the British Organisation of the Alliance seeks co-operation with the great sons of Empire. In Canada, Australia, New Zealand, India, South Africa and the Islands of the Seas the Alliance has branches and representatives, all united in the unity of the Spirit and the bond of peace around activities which are common to all. The Report throughout reflects the intensive activities of the past year.

Unfortunately, in June last the Alliance lost through enemy action its attractive and commodious Alliance House, No. 12, Russell Square, now scheduled as a dangerous structure. It is doubtful if it can be repaired. For the present the Alliance is housed in temporary premises, which can only *be* temporary. In view of the Centenary of the Alliance which will be celebrated next year, probably in the month of July, appeal is made to those who have it within their power to make large gifts to help the Alliance to secure a central and permanent home worthy of its 100 years of work for God. It is felt that this need for such a central and permanent home from which to develop its important post-war activities constitutes an appeal which can be responded to by one or more generous benefactors either in the gift or transfer of the freehold or lease of a suitable house in a central position or the funds necessary to provide the same.

To set forth prominently the great truths on which Christianity stands and on which Christians of all countries are (or should be) agreed, to assert the rights of conscience before nations, and to plead on behalf of the persecuted for righteousness sake before kings and statesmen, to encourage and initiate the work of Evangelism and Christian co-operation, are activities often of silent but of no inferior magnitude, the results of which shed no feeble illumination over the history of the Alliance.

THE RESOLUTION

The following Resolution was moved by the Rt. Hon. Isaac Foot from the Chair:—"*That this Meeting receives the 99th Annual Report with thanksgiving and praise to God, for His manifest blessing upon the witness and work of the World's Evangelical Alliance at home and overseas. It appeals to all in every land who follow Christ Jesus as Saviour and Lord to join the Membership of the Alliance, and help to further its world-wide operations.*" The Chairman said they much regretted that there had been an enforced postponement of the Annual Meeting—the day on which it was to have been held—May 8th—having coincided with VE-Day. The nation had been granted by God a very wonderful deliverance. The mood of their people might be expressed in the words of the psalmist: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; He will be our guide even unto death." The Chairman said he had had experience of those nights of enemy activity in this city of London, and although he was a provincial he had a growing admiration for its people for the way in which they had withstood the attacks of the enemy. They were all conscious of that sense of deliverance at the time of Dunkirk, when a hush fell on the hearts of their people. Evil could go a

long way; but it could not go all the way. The Chairman said he remembered Mr. Churchill making a speech in the House of Commons shortly after Dunkirk, and in speaking of the Nazi scythe coming down upon Dunkirk, and upon the little British Expeditionary Force there, said that the point of that scythe was caught at Calais. That was, indeed, their great deliverance, and they would be a very ungrateful people if that sense of deliverance did not determine their politics at this time, and make them conscious that the gift of peace given to them was not something that they could do as they liked with; it was something they must hold in trust. There were already all sorts of problems arising; the claims of the several nations, and frontier disturbances. They would fall short of their ideals unless they came to understand the meaning of the apostle's words about the fellowship of the Spirit. How true were the words of John Wesley, quoted by Mr. Gooch in his summary of the Report: "The best of all is, God is with us." It might be their purpose to find out what God was teaching them in these days, and, perhaps, to take the line of Abraham Lincoln spoken to the deputation that came to him: "When I know what is the will of God, I will do it." If this generation could respond to that, assisted by the Alliance, they could face with greater confidence the problems of their own time and generation.

THE PROTESTANT CONSCIENCE

The Resolution was seconded by the Rev. Dr. Henry Townsend, who delivered a challenging and arresting address on "The Protestant Conscience," for, as he rightly said, the Protestant conscience was rooted in the evangelical experience. What they needed to-day was a revival of the Protestant conscience in this generation. In the sixteenth century the Reformers recovered the New Testament standards of conduct, both for the individual and the Church; and the Protestant conscience in that day became a mighty force for righteousness; the Protestant conscience was created by a return to the Word of God as the final and absolute authority for faith and conduct.

In discussing the nature of conscience, Dr. Townsend said that conscience might have qualities derived from a living relationship of the soul with God, or conscience might be a quantitative measurement, a sort of ecclesiastic yardstick, a legal or institutional obedience working within a system of merit or penance. Any analysis of the Protestant conscience must take account of two sources. The first was the personal experience that a man had of God through faith in Christ, and a knowledge of God's revealed Word. The other source was the power of God unto salvation, the moral resources of the grace of God flowing into the heart of the believer. Any explanation or discussion of the nature of the Protestant conscience must take into account those two vital aspects of the Evangelical experience. They were accustomed to say that a man who was moved by such an experience should think and act as moved by a conviction; and in conviction there was always the element of moral dynamic. But such conviction had also the power of decision and moral passion moving a man towards the great aims of the Kingdom of God. The pleasures of knowledge were great, as every true scholar knew, but the trouble with a good deal of their Protestantism just now was the inability to bring little or nothing to the birth. The Protestant conscience not only called for intellectual honesty, and integrity, and loyalty to the Word of God. It also demanded decision and moral passion. Dr. Townsend said he believed that a revival of the Protestant conscience would mean an end of much of their neutrality as Protestants, an end of much of that appeasement and compromise with those theological and ecclesiastical traditions which had been the tragic weakness of the Church in history. It would mean that they must be prepared to accept controversy, if they were to be loyal to their principles, against superstition and priestism in Church and State. It would mean that the Church of God must vindicate the Gospel on the moral front. Dr. Townsend said he believed they were living in a day when there were multitudes of people who were utterly depressed by the moral failure of the Christian Churches on the Continent. They were saying: "If that is Christianity, we do not want anything to do with it." The revival of the Protestant conscience would apply Christian principles to the political, economic, national, and international situations, and he did not believe that any other moral dynamic but the Protestant conscience would achieve that end.

One of the most familiar attacks on Protestantism made by Roman Catholic and Anglo-Catholic writers was that the Reformation was responsible for the rise of modern individualism. The Reformers were accused of breaking up the unity of the mediaeval world, and of releasing an individualism which was the source, they said, of nearly all the ills from which the world was suffering. Religious and political freedom of the individual, political democracy, and economic freedom—these were named as the bane of their civilisation. Such attacks came from writers who did not know the nature of what they called "personal religion." They did not understand the experience of forgiveness through faith in God, without a mediating priesthood. Yet the Protestant conscience was rooted in that personal and immediate relation with God in Christ, a relationship which kept alive man's responsibility to God as nothing else ever did. A revival of the Protestant conscience would help to restore the balance that social legislation needed. Surely

the present-day emphasis on human rights could only be justified by the repeated affirmation that personal responsibility was essential to safeguard those very rights. The pity was that they heard so much to-day about the rights of man, and far too little from their politicians about the responsibilities of man.

The Protestant conscience was not anti-social, as it had been frequently said to be. It was true that the Reformer broke up what was called the mediaeval synthesis, but any unity of the Middle Ages was static, a kind of unity which assumed a finality of control by the Papacy in Church and State, a unity which meant intellectual bondage, and feudal slavery. It was essential to utter a word of warning against those writers who presented a picture of the mediaeval world as though it were a heaven upon earth. Carlile said that a thinking man was the greatest enemy of the prince of darkness. Dr. Townsend reminded his hearers that they owed the emancipation of mind and body which they had in this land to the Protestant pioneers in the spiritual and political realms.

The speaker then went on to contrast the Protestant conscience with the authority of the Roman Church in matters of conscience. The Vatican, guided by Canon Law, was the final authority in matters of conscience for all members of the Roman Church. The Church, not the Word of God, was the standard of conduct. In a word, the Vatican claimed to be the sole judge of what was right, and what a man ought to do, and it claimed to exercise the moral authority of God on the earth. "The history of our dear land," said Dr. Townsend, in closing, "has vindicated the moral integrity and value of the Protestant conscience. After all, the greatness of this nation is rooted in the Protestant conscience. Whatever is splendid and enduring in our moral leadership and stability and British institutions has been derived from the Protestant conscience. So I trust we will all of us in this World's Evangelical Alliance continue to be loyal to the heritage we have received."

RELIGIOUS FREEDOM

The Rev. Sir Charles Bentinck, K.C.M.G., in supporting the Resolution, said it was an honour to speak on the occasion of the 90th anniversary of the World's Evangelical Alliance. Next year the Alliance would be celebrating its Centenary of one hundred years of service to the Evangelical and Protestant Churches of Europe and the civilised world. Sir Charles said he could heartily join in the thanksgiving and praise which in the Resolution they rendered to God for all the benefits and blessings which He had bestowed upon the work of the World's Evangelical Alliance, both at home and overseas; and he would join in the appeal to all, in every land, to follow Jesus Christ as Saviour, Lord, and Friend, and to further His work in the world.

Sir Charles referred to what the Rev. W. H. Rainey, at present Australian Secretary of the Bible Society, was quoted in a recent issue of "The Record" as saying: "Peace will never be assured in the Pacific until Japan becomes Christian, and dedicates to Christ, the Son of God, the love and devotion hitherto poured forth so unstintingly at the feet of the Mikado, 'the son of heaven.' When the War is over we must enter into fraternal relationship with Japanese Christian leaders, and help them in every way to achieve this great task." Those words applied not only to the Christians in Japan, but equally to Christians in all the other ex-enemy countries.

The World's Evangelical Alliance had for nearly a century put the maintenance of religious freedom in the forefront of its work at home and overseas. It had ever sought to bring such influence to bear as it tactfully could, through the proper channels, in order that freedom of worship might be accorded to people in certain countries who had, perhaps, never enjoyed the religious liberty for which they in England, like their brethren in the Netherlands, and in other countries, had waged long and bitter struggles. But remember that the word "liberty" was being constantly misapplied and misquoted. Liberty did not mean licence. They were not free to act in a way detrimental to their neighbours, nor was a Christian free to believe or to think just exactly as he might choose. We must be free to worship God in spirit and in truth and to tell others the story of Jesus, but worship and witness must be *as God directs* and in *His* way, which, the speaker said, might not always be in man's way. Every thought needs to be brought into subjection to Christ. "Use not liberty for an occasion to the flesh, but by love serve one another," said St. Paul.

Christianity laid demands up the Christian: *the surrender of self*, soul and body, to Him who loved us and gave Himself for us and whose service was perfect freedom.

The World's Evangelical Alliance had been defined as an alliance of Christians with a spiritual front, with influence in every part of the civilised world, "cherishing," as Field-Marshal Smuts puts it, "in love your fellow man, irrespective of race or language." Its work during these ninety-nine years had consisted largely in giving help to fellow Christians in foreign lands; and they needed all the help they could possibly be given. Thousands, indeed millions, had been passing through the great tribulation and a persecution such as they in England had never known. Those fellow Christians who had been through the fire, through hell itself—could and must be helped. "May God give us grace to serve them in a spirit of loving fellowship, and to show in a

practical way our love for our neighbours across the waters, to send to food, clothing, Bibles, and whatever they may need for their spiritual and material welfare."

Speaking of the influence of Britons abroad, Sir Charles said that he had often expressed the opinion that the most successful Ambassador we had ever sent to Greece was Tommy Atkins in the last War. When in Greece in the early 'twenties the speaker had found that all Greece loved the British because of the exemplary behaviour of the "Tommy." Those were the types of ordinary Christians they wanted to send abroad to post-war Europe to cement and reunite the bonds of Christian fellowship with all branches of the Universal Christian Church in a common bond of allegiance to our Lord and Saviour Jesus Christ.

To rebuild and revive Christian fellowship with Christians abroad was one of the objects of the Alliance, and the support of the masses, their active co-operation, and, above all, their prayers, were asked for this task. Prayer—the Alliance had ever stressed that great privilege of Christian people, and had arranged the central monthly meetings for prayer ever since the beginning of the War. And God had heard and answered their prayers. Why, the speaker asked, had God blessed us as a nation, and spared us much suffering which our brethren in other lands had not escaped? Why had He intervened and saved us by one miracle after another? Evidently God had a purpose for our beloved country. Let us then in all humility thank Him and take courage. The task of the Alliance, the task of the country was not going to be easy; they saw many clouds on the horizon. "But if God be for us who can be against us?" We may be "more than conquerors through Him Who loved us."

The Chairman put the Resolution to the meeting, and declared it carried unanimously.

EVANGELICAL WITNESS IN GREECE

An Address was given by Mrs. Logothettis, who has recently returned from Greece, after having lived there for the past five years, and she described her experiences in Corfu and in Athens. The people there suffered much from the bombing of the enemy; unfortunately, they had no shelters and no anti-aircraft guns to protect them; and finally they took shelter in the dungeons of an old fortress, and there they remained for three months. Mrs. Logothettis undertook the administration of the Lord Mayor of London's relief fund for the refugees in Corfu. The atmosphere of the dungeons was foul; the people were emaciated and starving; water was dripping from the roof and the walls; and there was no light. The Relief Fund had provided food, milk, clothing, footwear, bed, mattresses and blankets; and how thankful the people were! Mrs. Logothettis spoke of the presence of a community of Evangelical brothers and sisters in the city; one day she found them worshipping in a small room at the back of a house; meetings were held on Sundays and during the week, and they were a great help and joy to her. She testified to the presence of God with her through many dangers.

After the Rev. Dr. J. W. Ewing had offered prayer, and pronounced the Benediction, the meeting concluded with the National Anthem.

"The cardinal principles of the Reformation are the principles which England needs at this present day, if it is to be a great united Christian country, and exercise its full force in the world. We want a sense that there is one influence in this world greater than any other, and that is, the Bible, as being the Word of God. We want to unite among ourselves, to realise these things in thought, in meditation, in prayer, in constant Scripture reading, and in fellowship with one another—that fellowship which I am happy to think this World's Evangelical Alliance has done, and is doing, so much to promote. I for my part make no qualification whatever in thanking God for the work of Luther and the Reformation. It was a grand work from beginning to end, and it, and it alone, can be the life of this Christian nation."—*The late Dean Wace.*

Continental Evangelical Life And Work

Guilt and God in Germany

In a letter to his diocese, the Archbishop of Canterbury, writing on the future of Germany, says:—

"We have not done with Germany by defeating her. For years to come we shall be occupied in the difficult duty of controlling and directing her life and of attempting to convert her people to healthy, wholesome, neighbourly ways of thought and action. The almost unendurable revelation of what has been done in concentration camps has not only shocked us, but shows us how perverted her people are. For the people as a whole cannot be acquitted of knowledge and of acquiescence. But we must not allow ourselves to think that there are no good Germans. As long ago as 1936 the Confessional Church in Germany was making official and open protest against the camps: then and since there have been Germans who have resisted Nazism and all its works and German Christians who in the name of Christ have refused to bow the knee to Nazi doctrine."

Many other voices, in this country and elsewhere, are to be heard to-day speaking of the situation in Germany as it concerns the German Christians (and Pastor Niemöller). There is not only a human, but a divine attitude to this problem, and we shall do well to combine long suffering with judgment and justice. There must be and are good German Christians and even if it takes time, a long time, for all the unholy influences with which Nazi influence and intrigue has surrounded and submerged them, they will, if they belong to Christ, be brought to a sense of guilt before God and man which will enable them to receive from fellow-Christians in this and other countries a spirit other than one breathing blind hatred, condemnation and retaliation.

The Consequences of Nazism

Writing on this difficult subject, Dr. R. F. V. Scott, Minister of the Scots Church in London (we quote from the *Sunday Times*) says:

"They have no sense of sin," said the old lady to her companon in the bus. She was, of course, referring to the Nazis.

"Was she right? Has the real Nazi no sense of sin? The trouble is that he has a very definite sense of sin. To him it is a sin not to betray members of his family to the Secret Police, if there has been any private family criticism of the State. To him it is a sin not to be bullying and brutal and cruel, for that is the way to uphold German might. The consequences of Nazism still remain. We have to deal in Germany, not with the lack of religion, but with the presence of a very powerful and hateful religion which has perverted millions.

"Everyone would like to see Germany coming to a sense of the sins by which she has brought so much misery and agony upon the world. But sin is a theological term. It means, in the words of the Shorter Catechism, "Any want of conformity unto, or transgression of, the law of God." There can be no sense of sin without a sense of God. Germany will only realise her sins when her false gods are overthrown in the heart of the people, as there springs up a new and honest realisation of the true God of Holiness, Justice, Truth and Love revealed in our Lord Jesus Christ.

"The first part of this process must undoubtedly be to show to the people of Germany that their gods are discredited and hated in the eyes of decent men and nations, and that their obedience to these gods has made them outlaws from civilisation. It will take time, and it will be hard, especially for so easy-going a people as we are. Yet it must be done.

"The second part of the process—the inculcation in the German people of a real belief in the living and true God—is an infinitely harder task. Indeed, we may well ask, "Who is adequate for it?" What nation or nations, what Church or group of Churches can say, "We shall do it"? If we have withstood temptation to any national perversion of religion, we have not withstood the temptation to laxity, apathy and indifference. A young woman refused an offer to become a missionary by saying, "I have not a faith worth passing on." Without a faith worth passing on, we may break the Nazi system. We shall not eradicate the Nazi sin."

Pastor Niemöller says "All Germany is Corrupt"

By the courtesy of the North American Newspaper Alliance we are able to print an article by Miss Dorothy Thompson on her interview with Pastor Niemöller, who, we understand, is at present in Switzerland. We must draw attention to contemporaries in other countries that this article has a world copyright. It appeared in the *Observer* on May 20th of this year.

If a man is eight years in prison or behind barbed wire, four of them in solitary confinement for refusing to render to Cæsar the things that are God's; if, meanwhile, his sons are killed or missing in action, having been forced to fight for their father's jailers, several things can happen to him. He can find that God has forsaken him. He can become cynical. He can take refuge in the mysticism of other worlds against the realities of life. Or he can become strengthened and purified to an incandescent faith and an unassailable inner freedom.

To Martin Niemöller the last has happened. All the trials of Job have befallen him. Of his family of seven children, only two are certainly alive with their mother. He has seen the country which he was too-eternity honest ever to reject as his own defeated, abased, ruined and despised, as he foresaw it would be when it bent the knee to the golden calf and evil power.

He does not know whether in a hundred years Germany will live again in civilization and honour, but he knows in what he believes and for which he suffered, and that sets him apart from the run of men. It gave him authority even amongst the beastly jailers who never lifted a hand against him, and it gives him now a spiritual authority possessed perhaps by no other individual in Protestant Christendom.

A Nation Addict

The article continues:

I encountered him in the place to which he had been removed with Dr. Kurt von Schuschnigg, M. Leon Blum, Dr. Hjalmar Schacht, Prince Phillip Hesse, and many others who were taken by the American Army from their last internment place.

We met under conditions which made it possible for us to have quiet and extended conversations. He is a man from whom fear has forever flown. Boyishly slim, wiry, nervous but disciplined, he is full of simplicity and humility. His brown eyes look steadily at you as he speaks, and when he smiles his face lights up with kindness and peace.

He did not rehearse his sufferings, but spoke at length on the possible future of Germany. He refused to offer a didactic opinion, reminding me that he has been isolated for years from the contact of anyone but his wife, and she, too, had lost track of most of their old friends in his congregation in recent months.

But if he has no opinions, he has strong instincts born of long years of concentrated meditation and intense spiritual exercise. The disaster which he foresaw and prophesied has come true. Nor does he underrate it in the slightest degree.

All Germany Corrupted

"The German people are entirely adrift," he said. "They have lost confidence in everything. All their political creeds, social ideologies, have been betrayed. All their leaders, political, economic, intellectual and military, and even the scholars and the great institutions of learning went on their knees to Hitler and the Reichswehr, which once stood for some sort of morale of the State, threw out or assassinated the ablest leaders for Hitler's sake.

"There is literally nothing left in German life that is not corrupted and compromised. It is foolish to think that a democratic Germany will arise in the near future. Germany must be governed by the victors. Otherwise the wholesale assassination, slaughter, raiding in chaos, disintegration and despair remains.

"To my mind there is just one institution which never wholly yielded up faith and which, though without practical results, kept alive in people their recollection of morality and hope for a better world. That is the Christian Church. The crisis in Germany was moral and spiritual, and Germany must be rebuilt from moral and spiritual foundations.

"Under Hitler thousands of Germans rediscovered what religion means. Faith cut across creeds. I myself went on a pilgrimage in 1937 to the Catholic Bishop von Galen of Münster to stretch out my hand and to read his pastoral letters from my pulpit. This was something that had never happened before in Protestant Germany. The proportion of ministers who testified to God against Hitler was larger than any political group. It included princes of the Church, like Abbot Ildefons, head of the greatest Benedictine monastery of Bavaria, and simple curates and priests. I believe that the German people have an unmanaged spiritual hunger after righteousness and truth. That is the only positive force I discern.

"Above all, I pray that the four Powers who administer Germany will be able to agree to work together on a common programme. Should Germany be divided into separate spiritual spheres it would be the last terrible fate for my country and civilization. Altogether it would mean no peace, and a breach of the peace would bring back the dark ages for centuries."

I asked about Communism, and he replied: "I do not think the people turn naturally toward the political aspects of Communism, not because of economic doctrines—any economic system making it possible to sustain mere life would be acceptable. But any system that suppresses personal conscience on behalf of the State and party seems too much like Nazism.

"I pray that Western civilization and Russian Communism may reconcile their systems and learn from one another.

"Which way Germany will turn depends on how the Occupying Powers meet the spiritual and intellectual hunger of the people.

"I have read that the Russians, while dealing sternly with the leaders, have pity on the people and fraternize with them. Now when they know that they are hated by mankind, they will turn towards that as towards light."

When I asked him what he wanted personally to do, he said: "I would like to have my wife and two children to join me and then go to England and America to talk to the Christian leaders, for I, too, have a spiritual hunger to satisfy.

"Then I would like to return to preach the Gospel of the Living Christ to my own people. I have had a long time to meditate on the meaning of life."

Reunion Notes

Religious Freedom and the San Francisco Conference

The success which has attended the San Francisco Conference (at the time of writing we have not seen the full text of the Charter) must be included in the Thanksgiving which has filled our hearts since VE Day. Momentous issues were involved at San Francisco, the first step in the process of reconstruction of world-order after the unprecedented destruction of the greatest war in history. We must indeed all pray that God will so control the hearts and minds of unruly men, and nations, that they may in future be controlled and guided by the principles of peace and goodwill, for, as Field Marshal Smuts remarked when going to San Francisco, "We must write a true confession of faith. Our race has reached the limit of human endurance. If we fail here the world may be psychologically shocked beyond repair."

But the minds of millions of Christians are concentrated upon the issues of the San Francisco Conference in the direction of liberty of conscience and worship for all mankind; in fact, all that is comprised in the sacred term "Religious Liberty." In a memorandum addressed to the British delegates to the Conference, which included the Rt. Hon. Anthony Eden, Lord Halifax, Field Marshal Smuts and others, the Council of the World's Evangelical Alliance stated:

"The President of the United States of America has expressed himself in unhesitating terms on the right of every man, woman and child to enjoy liberty of conscience and worship before God, an aspect of freedom in the new world which has also been endorsed, we believe, by our own Prime Minister, and by the great majority of the United Nations now about to confer at San Francisco on matters affecting freedom and security in the post-war world.

"It is our earnest hope that you will personally support the inclusion of a declaration on the subject of Religious Freedom at the San Francisco Conference."

The replies to this communication included the following letters from Lord Halifax and Mr. Anthony Eden, and an appreciative message from Field Marshal Smuts:—

British Embassy,
Washington, 8, D.C.,
April 9th, 1945.

Dear Mr. Gooch,

Thank you so much for your letter of March 23rd.

I greatly value the good wishes of the Executive Council of the World's Evangelical Alliance.

I think you may be sure that the importance of religious freedom will not be lost sight of at the San Francisco Conference. I need not tell you how fully I personally endorse the words which the President of the United States has spoken on the subject.

Yours sincerely,
(Signed) HALIFAX.

The General Secretary,
World's Evangelical Alliance,
Foreign Office,
S.W.1.

Dear Sir,

Thank you for your letter of March 23rd in which you expressed the hope that I would support the adoption of a declaration on the subject of particular human rights such as religious freedom at the San Francisco Conference.

As will have been seen from the terms of the invitation to the Conference issued by the United States Government on behalf of the inviting Powers and published in the Press, the object of the Conference is to draft the Charter of an international organisation for the maintenance of international peace and security. The establishment of such an organisation will, it is hoped, provide a framework for the protection of all human rights and fundamental freedoms; but it is not expected that the Conference will concern itself with declarations on the subject of particular human rights such as religious freedom. The views put forward in your letter will, of course, nevertheless be taken fully into account in any discussion which may affect this subject.

Yours very truly,
(Signed) ANTHONY EDEN.

The General Secretary,
World's Evangelical Alliance.

The matter must not rest here. It must, and will be followed up in terms of reference to the signatories to the United Nations' Charter, and, as we have already indicated, by united Prayer to God that all may come to know the Truth which alone can make men free. No greater call to Christian re-union can come at this time than for unity in prayer to this end.

Why We Should Pray for Religious Freedom

At the united Service of Intercession for the San Francisco Conference, held in St. Paul's Cathedral on April 24th, the Dean, Dr. W. R. Matthews, said:

"The question that will be decided at San Francisco is how they will use that power" (given by the Charter).

"St. Paul provides us with the phrase that sums up what we should pray for the representatives of the Great Powers—more than conquerors. The temptation will be great to remain in the rôle of conquerors. It will mask

itself plausibly enough under the guise of "realism." It will be easy, or at least it will appear easy, to exploit the conquest to the utmost and to impose a conqueror's peace not only on the enemy but on the world. The alternative is to go beyond conquest and to plan and work for a future in which all nations may co-operate in fruitful effort.

"We are chiefly anxious about the freedom for religion. In the fog of war and the confusion of a great part of Europe it is perhaps inevitable that we should be largely in the dark about the churches in some areas and that rumours of all kinds should be circulated about them. It is certain that they need our prayers. Perhaps it is not superfluous to remark that religious freedom includes not only the right to worship God according to our conscience but the right to preach the gospel unmolested and unhindered. The churches have suffered grievously and will need all the help we can give to repair their material losses, but there is one loss which would outweigh all others—that of freedom to proclaim the message. We must pray that the San Francisco Conference will have this freedom in mind and secure to all the churches the right to proclaim the good news of God and to convert sinful men to the obedience of Christ.

"Religious freedom includes the liberty of fellowship. When the war is over we have the task of restoring the bonds of union. The Christian Church can bring healing to the wounds of war and powerfully promote the unity of a rent and sundered humanity. But it cannot do this unless intercourse is possible. We need to know the thoughts and hopes and fears and tribulations of our Christian brothers everywhere, that we may share the burdens and the joys. We need to confer with them and exchange our ideas. We pray that the San Francisco Conference may have in mind the urgent need for restoring unrestricted communication and freedom for religious fellowship.

"More than conquerors through Him that loved us." We are to be more than conquerors as persons in Christ. The same is true of nations. The old League failed for many reasons, but chiefly because it did not appeal frankly to the one force which could have carried it to success—religious faith. I sometimes think that our statesmen underrate the difficulties of making peace because they fail to see that peace and war spring out of the souls of men. While pride and selfishness reigns in the minds of men, the seeds of war have not been eradicated. The signs of the times are not propitious for a contrived peace, but they are propitious for a created peace, one brought into being by the creative Spirit of God.

"Nothing but a great wave of religious faith, I believe, can sweep us out of the era of conflict and catastrope into a new age of peaceful progress. Never, therefore, was the task which we have laid upon us more urgent than now—to bring together all who love the Lord Jesus and call Him Lord into fellowship and co-operation, so that our faith may overcome the world."

The Conversion of England

The title of this note should really have inverted commas, for it is the title of the Report on Evangelism presented to the Church Assembly at its recent sitting, and postponed for discussion until the autumn session of the Assembly. The Bishop of Rochester, Dr. Chavasse, has rendered great service to the Church of England in guiding the thoughts of many minds to the issue of this volume. It is a marvel of cheapness at one shilling, and we confidently recommend its reading to all who believe that the greatest call to Churches and Christians alike to-day is to the work of Evangelism. The Report follows closely upon the widely circulated "Statement on Evangelism" issued by the Council of the World's Evangelical Alliance (copies of which, price sixpence, can be obtained from headquarters). The Report is rightly dedicated to Dr. Temple, the late Archbishop of Canterbury, who did so much during his brief tenure of the See of Canterbury to urge evangelistic zeal and to point the way. It must not be thought that all minds will agree upon the conclusions of the Report. It will arouse criticism, but this can and should be constructive. The very term "Conversion of England" (is this a daily subject of prayer by Roman Catholic adherents?) may evoke criticism, for conversion is a personal matter, and we must not be charged with the old-fashioned prejudices if we interpret the word in the light of "except a man be born again, he cannot see the Kingdom of God." And while God undoubtedly loves England, it is recorded that "He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Thus we must be careful in studying this excellent Report to separate the spirit from the letter, and where any interpretation of ecclesiasticism is desirable (or undesirable) not to confuse it with the urgency to "go out into the highways and hedges, and compel them to come in, that my house may be filled."

Britain and Protestantism

No one, except those who "wont see" can move around to-day without evidence of the growth in this country (the British Empire) of Roman Catholic propaganda and ambitions. Here in England we have so long been out of touch with the effects of Romanism as a political entity and a Church that is ruled with definite anti-national policy, as far as Protestant States are concerned, we have been (are we still?) ready to consider Rome as a very old and respectable form of Nonconformity instead of being a perversion of the whole Christian

message is favour of sacerdotalism that aims at subjecting civil powers to its control and making the individual conscience subject to its commands instead of to the plain teaching of the Gospel of Christ. The influx of converts to Rome all over England and the Empire raises a serious question as to the need of placing before present-day youth the main differences between Roman Catholicism and Evangelicalism. It need not be emphasised that the World's Evangelical Alliance is engaged upon this work, its publications and witness at home and overseas are directed to educational as well as evangelical influences.

The idea of the Church set forth by Rome is attractive to many who are ready to sacrifice much in order to have dogmatic certainty and communion with a Church that knows its own mind. Scripture teaching is discounted, and the false teaching of Rome is overlooked by men and women who have been led step by step into accepting Roman teaching on Holy Orders and the Sacraments, and practices which may be pleasing to will-worship but have no meaning in the saving of the soul. We require more than anything else in our day sound scriptural knowledge. We need to have re-affirmed the fact that a living faith in Christ is the only ground of salvation, not membership of the Church or the reception of "valid" sacraments. The tendency of too many is to surrender to others the duty of discovering scriptural truth, and passing it on, whereas in the Bible the appeal is to the heart and conscience of men who are in need of a Saviour Who saves from sin. The deification of organisation is one of the outstanding marks of our age, and although the Church is undoubtedly the Body of Christ, and we are members one of another, yet the life of the Church arises from union with its living Head in all things—the Lord Jesus Christ. Let this be taught and understood, and we shall find that the attraction of either Anglo-Catholicism or Roman Catholicism ceases, and that the joy and freedom of being in Christ and feeding on Him by faith will keep men and women loyal to the Evangelical Faith.

The Late Dr. R. W. Dale on Britain and Protestantism

The late Dr. R. W. Dale, whose work on the Atonement is one of the standards of Church teaching, left behind a message eminently suited to the times in which we live. He said:

"If England ceases to be Protestant, the change must affect the chief monuments of our national literature; we shall have to rewrite our national history, and to break with our national traditions. The change involves a revolution in our national life which must have far graver issues than any change in the mere form of our constitution. Under a monarchy and under a republic the spirit and manners of a people may remain the same; but let Protestantism lose its hold on this country, and the old life of the nation, which for three centuries has manifested itself in such energetic and noble forms, has created the virtues which constitute the strength and stability of the English character, has inspired our intellectual triumphs, has built up our material prosperity, has made our reverence for the authority of law a principle and a habit, and our love for political freedom a passion, has given to our arms imperishable renown, and placed at our feet wider and prouder empire than ancient Rome ever governed—this life so rich, so deep, so robust, will pass forever away. Let the nation cease to be Protestant, and the England which, notwithstanding her faults, we have so passionately admired, will cease to exist; she will pass through a transformation so deep and fundamental that as an Englishman I cannot contemplate it without perplexity and dismay. What she may BECOME I cannot tell; but what she HAS been during the splendid years of her loyalty to Protestantism I know: and God forbid that her magnificent history should suddenly come to a close."

A Voice from Canada

Our friend Dr. J. H. Hunter, Editor of the *Evangelical Christian* of Toronto, Canada, has been devoting special pages of that eminent Canadian Protestant witness to the subject of Romanism and Protestantism. Under a recent article entitled "The Coming Struggle," he speaks of the situation in the great Dominion of Canada, and says:

"The trend of the times is unmistakable, and the present Government of Canada is chained to the chariot wheels of Romanism. The war has provided excellent opportunities for the exercise of arbitrary powers against the liberties of Protestants that are gravely alarming and the shadows of much graver things to come. These are the days that try men's souls, and more tring times are ahead of us. The day is coming when every man will have to declare himself. There are timid souls in our pulpits and pews over whose minds and hearts Rome has cast a spell of fear. They whisper to one another in the secret chambers their dread of what may be to come, but they are afraid to avow openly their faith in the great principles of Protestantism. And from the leaders of the various Protestant denominations they receive neither encouragement nor help, since these men themselves are either destitute of spiritual conviction on these tremendous issues or are themselves afraid of offending Rome. The time has gone for temporising longer. The danger is too great, the menace to all that our fathers fought and bled to bequeath to us is too insistent for us to allow ecclesiastical or political expediencies to interfere with our loyalty to

Christ, to Truth and to Freedom. Giant Pope, whom Bunyan said was somewhat weak in his joints in his day, is stretching himself again, and has so far recovered from the many "shrewd brushes he received in his youth" to menace again the spiritual life of the Pilgrims. Perhaps he is girding himself to fulfil the threat he made as Christian passed by, "You will never be better till more of you be burned." Never has superstition so powerfully menaced the things of the Gospel we love and revere as it does to-day. Roman Catholics of America are being told that the wearing of a scapular has the power to unlock for them the gates of heaven, and the Archbishop of Winnipeg offers to a heart-broken mother a passport to glory for her son for the sum of forty dollars. Never has the Church of Rome attained powers so great as is here to-day on this American continent, and never in the history of the Protestant Church, on the other hand, has there evolved so rapid, so fearful and so fatal apostasy as that which is manifested before our eyes. The time has surely arrived for us to contend for the faith once delivered to the saints. But Protestantism can look for little help from its leaders. Many of them openly or covertly connive with Rome, which only waits for the moment when the pressure of Protestant watchfulness and Protestant faithfulness shall be withdrawn to show itself as it is—still the same overshadowing despotism enslaving the free, tainting the holy, denying the truth of God and putting sinners again into bondage to the superstitions and traditions of man.

"Our most potent weapon in this struggle against Rome is Truth. Against the sham pretensions of this Church we take the sword of the Spirit which is the Word of God. We must test her claims and try her doctrines by that Word, which God Himself tells us he has magnified above all his name (Psalm cxxxviii 2). We must take our stand with Luther, with Knox and the noble army of martyrs who on the authority of that Word were unalterably opposed to adding to it any of the traditions of men. We need no Mediator between God and man save One, and that One Christ Jesus. We reject all such doctrines as the Invocation of saints and the intercession of the Virgin."

Martin Luther—Protestant Reformer or "Spiritual Ancestor of Hitler"?

The 31st day of October, 1517, is to be remembered for ever as the date when Martin Luther nailed his theses on the door of the church at Wittenberg. He did not know how he had the courage to do it. Afterwards, he said he was lifted out of himself, and if he were asked to do it again he felt he would not be able. God made him brave to resist the cajolery of his friends, and brave to confront the Emperor, brave to face the foe alone, and to say: "Here, I stand. I can do none other; God help me." Chiefest of all the Reformers was Martin Luther. Weak as to the flesh he was mighty in spirit and deeds. What was the outstanding truth that Martin Luther brought to us and to the whole world? It was that "The just shall live by faith." There came times that word came to Luther—once in his cell, once on his journey to Rome, and once again while climbing on his knees the Scala Santa at Rome, from which he rose in jubilation to have done with such idle fables for ever. What was another outstanding discovery Luther made? It was the open Bible. Luther never saw the Bible until he was twenty years of age, and his heart was aglow when afterwards somebody made him a present of one. He threw the ink bottle at the devil in the Wartburg when he translated the New Testament, and we recall a comment known once made by a worthy follower of the Reformers, the late Dr. W. Y. Fullerton, who remarked: "Unfortunately Luther left some ink in the bottle, and the devil has been using it ever since"; but, he added: "We have still a supply of ink: let us use it, therefore, that we may defeat the devil by the written Word, and the printed page."

These are some of the reflections in mind as we have come into contact with a small closely-printed volume entitled "Martin Luther—Hitler's Spiritual Ancestor." The author, Peter F. Wiener, is a German, a master at Stowe School, Buckingham, one of the finest school buildings in England, with an Evangelical foundation, and, we believe, some five hundred boys. The "Author's Preface" bears the address "Stowe School, Buckingham," and it will be interesting to know whether the traditions of our great English public schools have been broken or sullied by permission to the author, if necessary and given, to make use of his calling in the issue of this mischievous and malicious volume. Under "Books" we insert a brief review. In a letter to the *Spectator*, Dr. Nathaniel Micklem says: "The attempt to show that Luther is the father of the Nazis has for years been part of Goebbels' or Rosenberg's propaganda, which Mr. Wiener seems to have carried forward. This propaganda has a basis in selected facts, and may be countered by other selected facts. That Luther said many wild and monstrous things, that an understanding between us and even the loyal Confessional Church will be very difficult, that German Lutheranism has a bad record of subservience to militarism and the State are facts neither new nor unimportant. But if Mr. Wiener's book is as unbalanced and inaccurate in general as in the passage quoted by the Dean of St. Paul's, I shall have to buy it and add it to my collection of Nazi literature."

The Door of Opportunity*

By Sydney Walton C.B.E. M.A., B.Litt.

During these dark, sad years fragments from something of music into one's memory. To me at times came a paradox expressed by a master of the paradox, the late G. K. Chesterton: "The most hopeless hour in English history has always been the most hopeful." That was one's own readying stale with solace and with the paradox. A line from Keats, who many think should stand side by side with Shakespeare in our English poetry, kept coming, too. This is the line: "There's a budding morrow in midnight." And from one of the Prophets in the Old Testament these words have whispered within me, "The valley of despair, the door of opportunity."

"The paradox," "The most hopeless hour in English history has always been the most hopeful." Is a master of the paradox simply juggling with words, dazzling our eyes with their bright show and interplay as they dance up and down, as it were, in his hand? In solemn fact, the paradox is deeply true. I could give illustration after illustration and pile up evidence upon evidence from the history of our island-home to prove the truth, to confirm the paradox. Take two examples. This language of ours, this winsome instrument on which to express our emotions, our dreams, our desires, our intellectual quests and wonderings, our joys, our sorrows, came to its beauty through seeming hopelessness and frustration. When William the Norman came conquering, the mother tongue was driven into exile and became merely the language of shepherds and herdsmen, the plain white-aproned folk, as we might say, borrowing from George Eliot. But it was saved for a marvellous future. In exile the language began to lose certain cumbrousnesses and awkwardnesses; its soul it didn't lose. Ultimately it became the instrument on which Shakespeare, master-musician, played. Mr. G. M. Trevelyan, noble historian, Master of Trinity, puts it very finely: he says, "Our language was trodden under foot only to be trodden into shape." I think there's a sermon in that comment; there's something which illuminates from time to time the significance of some of our own experiences in life: "trodden under foot only to be trodden into shape. The hopeless hour for our language was in fact the hour that shone with hope.

I could go in imagination through the centuries since, and take events and episodes from each which confirm the paradox. Pause at the 18th Century, pause, perhaps, for a reason sweet and personal to me. I was born in Weardale, in the County of Durham; I was born in Frosterley not far from a little township called Stanhope. The lime trees in the main street call me at this hour as they put on their robes of green. Under those lime trees the Rector of Harrow, Bishop Butler as he became, used to walk in doubt and despair. The condition of England, the corruption and evil in the State and in the Church itself, made his heart ache. How could England be redeemed? It was doomed, as he felt, to decay. Deep and dark his melancholy as gravely he walked up and down beneath the limes in Stanhope. But into that 18th Century came one on horseback (he loved Weardale), came one who by God's grace was to be one of the great figures in our English story, John Wesley by name. After the experience of a certain May evening in 1738, May 24th, the precious date—such an experience as perhaps sometimes we may have in a room like this — his heart was strangely warmed within him. He was being made ready for an apostleship on horseback. The time was at hand when he would be preaching in the fields and speaking to multitudes assembled in open spaces. He would be rising before sunrise, travelling from place to place, marvellously covering the whole length and breadth of the land, awaking and stirring and rousing the soul of England into the sense of God and His Love and Righteousness. The Evangelical Revival came. The hopeless hour, as Bishop Butler had feared it to be, was prelude to wondrous things.

My home is on Harrow Hill. Most Saturday mornings I pass by, standing with reverence as for a moment I pause, a memorial tablet on Church Hill carrying the name of Anthony Ashley Cooper and marking the place where as a boy of fourteen in the year of Waterloo, 1815, he saw a pauper's funeral and his heart felt the flame of God's pity. He vowed that he would devote his life to the poor and friendless and oppressed. He kept his vow until the very end of his days; he was faithful unto death. We say in Harrow because of that vow it is one of the great hills in the history of humanity. Shaftesbury was a child of the Evangelical Revival; his ancestry was there. He was a pioneer in bringing to the ill and evil conditions following upon the Industrial Revolution the high challenge of another city, a heavenly, wherein the worth of man for whom Christ died is beyond the price of

* Address given at United War Prayer Meeting at Caxton Hall, Westminster, on Tuesday evening, May 1st, 1945.

coal and cotton and even of gold and rubies. The hopeless hour was being changed into hope's dawn.

There leaps into mind as I speak the memory of a recent visit of mine to York. Long ago at the deathbed of an Emperor in that city a young man stood, by name Constantine. To that young man was to come a sign from heaven. Constantinople was to bear his name. When the Turks took Constantinople the hearts of men and women in Europe were shaken as trees are shaken and as trees tremble when harsh storms break. To Europe it seemed the most direly hopeless of hours. But what happened? It comes home to us almost here where we stand. The scholars fled from Constantinople, carrying their precious manuscripts with them, Greek manuscripts. Some found their way to Florence, some to Paris and some to Oxford. To Florence went Dean Colet of St. Paul's. With his own eyes he saw some of the precious Scriptures and in his heart a fire burned. Returning he lectured on St. Paul's Epistles, and they said he was a man transfigured. One who heard him, Erasmus by name, decided that he would devote his majestic intellectual gifts, great as they were, to the end that the Bible might be read by the poorest, so that the ploughman might enjoy the Evangel and the weaver murmur the gracious words at his shuttle. You see that the most hopeless hour in Europe turned out by the Grace of God to be an hour of advent. The Kingdom of Heaven was at hand.

Well now, just for a moment let us dwell on that lovely line from Keats: "There's a budding morrow in midnight." Not much yet for the outward eye to see in witness to the truth of the poet's insight. Darkness and devastation, the abomination of desolation, have been and are around about us in these years, each year counting as ten, such the stress and strain on the spirit of us. But out of the womb of darkness there emerges a lesson, a truth which is of God. It is that the world is one world; that we are interwoven; that, to take the words of the Apostle Paul spoken on the hill in Athens, God has made of one blood all the nations of the earth; that there cannot be suffering anywhere without pain being felt on pulses everywhere in the whole sphere of mankind. All things, as Francis Thompson with such beauty of phrase and image reminds us, all things near and far hidden by immortal power intedlinked are, that "thou canst not touch a flower without troubling of a star." It is one world. Lest it be thought that I am speaking from the height and sweep of poetic wings, remote from the stern realities, let me say this, weighing every word: the sheer laws and facts of economics are insisting on the world's oneness. When Russia, a great tea-drinking nation, ceased to buy tea from India in the same old volume and measure, India suffered in degree and could no longer buy cotton goods from Lancashire as once she did, and Lancashire felt it. Lancashire could no longer buy raw cotton in the same volume, and the Southern States in Washington's America suffered. So the effect and consequence went round the whole world. Germany ceased to buy coffee from Brazil in the old volume and the Budget of Brazil broke down and she could no longer buy machinery from Britain in the same measure as in the past, and so on and so on. If we consider the truth according to the lamps and ledgers of the mere market place, it holds good. How much more in the very highest place, in the realm of the spirit! Perhaps the budding morrow in midnight is that out of suffering the grandeur of a world citizenship may appear. The world is my parish, remarked John Wesley, and one may dare to say that your parish and mine is in fact the world. To all nations go forth and preach the Gospel, said the Christ to His disciples.

Finally, in the valley of anguish, let us call it, in the valley of despair, the door of opportunity. I shall be content myself with but one illustration. Mr. Allan Brown will be interested, I know. Some two hundred years ago Handel, after a long, long walk, returned to his house in Brook Street. It was an August evening. Darkness had fallen; the household had gone to bed. Handel lit the candles. He found on his table an envelope. At once he knew the writing. A librettist had sent words for him to use in an oratorio. To Handel in his black despair at that midnight hour it seemed to be an insult, the despatch to him of suggestions for more music. Had he not failed most miserably? He cursed the package, flung himself upon his bed, could not rest, got up again, and lit the candles afresh. At last in a fury of passion he tore open the envelope. His fierce eye lighted on the words: "Comfort ye, comfort ye my people." Almost at that second everything changed for Handel. A wondrous ecstasy of music filled his room and the candles were as altar-flowers. There and then he sat down to compose the music for his *Messiah* and a glory was round about him as round about the shepherds by Bethlehem. Out of the mire and clay of his circumstances arose the Messianic joy; the valley of anguish became a place of wells of living song.

In the valley of anguish through which we have been passing, and the world has been passing with us, there is the door of opportunity in fulfilment of the ancient covenant. It is the opportunity to proclaim the Evangel with intensity and emphasis and comprehensiveness greater than ever before. I had intended tonight, until I came here, to speak about William Carey and a Whitsuntide in the Midlands over one hundred and fifty years ago. William Carey spoke that Whitsuntide about expecting things from God and adventuring great things for God. He became Christ's Columbus. I use the title

not as a play and flash of fancy. The boy Carey was known as a young Columbus because he was full of the spirit of adventure, full of a determination to get to his goal whatever the obstacles. He became Christ's Columbus. The Napoleonic wars were on. Napoleon was in Egypt: he would soon be in Moscow. To many in England things seemed pretty hopeless; in God's sight it was springtime. Missionary societies were born and burgeoned; Bible Society came into being; marvellous and magnificent evangelisation began. I feel that it will be so now, depending of course on us; we, so helpless seeming, each of us, in the presence of cataclysmic forces, foundations rocked by earthquakes and shaken and bruised by whirlwinds, the very deeps let loose upon us. Yes, we seem so helpless. But it is only seeming. Twelve met in a little room, a little room in Kettering I think it was, with William Carey, only twelve good people, and there began work which was to encompass India so far away across the seas. The most hopeless hour in English history has always been the most hopeful. There's a budding morrow in midnight. The valley of anguish, the door of opportunity. God calls us through the mysteries of furnace and tempest; He makes the winds His chariots. *Let us* go forth crusadingly, passionately, devotedly, a song on our lips. God will bless our very weakness; He blesses the seedlings and the weeping with which we sow, and He is strength to the sower of the good seed. In our ears even now we may hear the psalm of the world's ultimate redemption, and with our eyes and in our dreams behold a city which hath foundations, the true and abiding foundations, and whose builder and maker is God.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

It is constantly borne in upon us with ever increasing urgency that the supreme need of the hour is more and yet more individual believing and prevailing Prayer.

We are all sadly familiar with the material havoc resulting from the world war, but it is less easy to discern the spiritual havoc.

There is no doubt that the spiritual conflict and havoc are even fiercer than the material.

How far are we, to whom has been entrusted the ministry of Prayer as our part in the conflict, responsible for failure and defeat?

How far can we influence by prayer the mind and purposes of God?

LET US GIVE THANKS—

1. That we can say in the midst of all anxieties and responsibilities
"The best of all is God is with us."

LET US PRAY—

1. That the arrangements now being made to launch the Centenary Thanksgiving Appeal may be under the guidance of God, and the issues for His glory and the furtherance of the Gospel of Christ.
2. That God may be pleased to use the Centenary Thanksgiving Appeal to establish and extend the witness and work of the Alliance and to call out new resources in men and money.
3. That God will show His will in regard to the new Alliance House, and prompt those able to give large sums to enable suitable premises to be acquired.
4. Let us continue to pray for spiritual revival; a new work of the Holy Spirit in God's time and way.

Religious Liberty in Latin America*

A Review of Dr. G. P. Howard's Notable Volume.

The nemesis of all who make lies their refuge is contained in the inexorable law that the greater the lie the greater the degradation and shame when Truth finally overtakes and unmasks them: as witness the ignominious exit of Hitler and Goebbels.

Nazism, with its essential accompaniments of falsehood and persecution, did not begin with Hitler nor with Hitler's Germany, but has been in operation through the ages; and has been brought to perfection by that power which, behind the façade of religion and piety, has waged a ruthless war against human freedom in the realm of the spirit, of religion, of conscience, of thought, and of speech.

To-day the world is rejoicing in the victory of freedom over the dark forces of tyranny, despotism, and persecution: over the attempt to enslave the free spirit of man. Loud among these voices is that which issues from the Vatican, and from its hierarchy throughout the world, using the phraseology of free men, the very sacred words that spell liberty, freedom, toleration and charity, but with a connotation and mental reservation that in their application mean the very reverse of that understood by free men everywhere. For while the Roman Catholic Church, by the voices of Pope or prelate, unites in lauding the victory of freedom over oppression, that very Church is steadily engaged in its age-long war against those very freedoms for which a million dead have laid down their lives; and the book under review is a devastating exposure, not only of a lie as gross as any ever uttered by Goebbels, but of the attempt on the part of a professedly Christian Church to stamp out the very freedom which she professes to uphold as the inalienable right of man. The story behind this book is an interesting if a sordid one.

In November, 1942, one hundred and two members of the Roman Catholic hierarchy in the United States—Bishops and Archbishops—enjoying the hospitality, freedom and liberty of propaganda granted to them by the laws of a Protestant country—issued a statement protesting against the liberty granted to Protestant missionaries in Latin America. A letter from the Archbishop of Bello Horizonte in Brazil was addressed to the American Ambassador for transmission to the Government of the U.S.A., asserting that Protestant propaganda was arousing "antipathy and resentment against the U.S.A."; and presently the hounds were in full cry. The official Catholic Press of the U.S.A. began a nation-wide publicity campaign on behalf of the "Good Neighbour Policy" of President Roosevelt, which policy, it was asserted, was in danger from the "malevolent interference with the beliefs of Catholic peoples." Protestant missionary activities were styled "pernicious, sinister, nefarious, well-endowed and very astute." Protestant journalists were even enrolled in the campaign; and one of these wrote a long article for the Catholic Press asserting that "the one most serious obstacle to closer friendship and understanding between the peoples of the United States and those of South America is the proselytising activity of hundreds of American Protestant missionaries who have been sent to the Southern continent"; and the whole article was an endeavour to show how bitterly "the deeply religious and cultured people of Latin America" resented the "insult" to their culture implicit in the sending of missionaries to their countries as though they were heathen.

Dr. Howard's book is an answer, and a most devastating answer, to this campaign of falsehood and misrepresentation; nor could anyone better qualified than Dr. Howard have been found to take up the challenge thus thrown down by the enemies of freedom. Himself an Argentine born, he knows S. America intimately; and in virtue of his wide knowledge of the continent, his scholarship and personality, is *persona grata* in intellectual circles from Mexico to Buenos Aires. Deeply stirred by this Roman Catholic campaign, and recognising its menace not only to the good relations that are steadily growing between the Latin Republics and the great Republic of the North as the result of the work of Protestant missionaries—but as a threat to Protestant work itself, he determined to go straight to the heart of Latin American thought and culture, and find the truth of the matter from the lips of those who were being, as he firmly believed, grossly misrepresented.

His journeyings covered practically the entire South and Central American field, as well as Mexico. He obtained interviews with representative men in every walk of life in all of these Republics—Roman Catholic churchmen, statesmen, diplomats, lawyers, medical men, authors, poets and painters—in a word, with the cream of that Latin American culture which, it was alleged, was smarting under the "insult" offered by the presence of the Protestant missionary in their midst. This book is the result of his investigation.

Pain would one quote from almost every

* *Religious Liberty in South America.* By George P. Howard. Westminster Press, Philadelphia, U.S.A. $2.

page in order to give an impression of the vehement protest, from the lips of practically every outstanding personality he was privileged to meet, against the total misrepresentation of their true attitude to the Protestant faith, and the work of the Protestant missionary, instigated by the Church of Rome. With only one or two exceptions, the testimony was overwhelming as to the deep-rooted influence for all that is good and best in human life that has been the contribution of the missionary to the peoples of Latin America. They have brought literacy and education to classes that have been neglected for centuries. They have brought their medical skill and the gift of health and happiness to multitudes of the outcast and poor. They have set an example of integrity and purity of life in family and social relations that has called forth again and again the highest eulogies and most grateful appreciation from president to pauper. And, be it well noted, these testimonials are not from Protestants, but from Roman Catholics: many devout and practising Catholics, others Catholics by upbringing and education though alienated from their professed faith by its complete departure from the spirit of Christianity and by its lack of all that the Protestant missionary has brought to their peoples.

From several high quarters came caustic comments of the appeasement policy of American and British Governments in seeking almost to hide the essentially Protestant character of the Anglo-Saxon countries. Said an outstanding editor: "Why does a country which is predominantly Protestant send us delegations that are predominantly Catholic? Why does it try to hide its Protestantism?" And the fact is noted that while every facility is given to priests and nuns to obtain passports and visas for Latin America, there has been considerable difficulty, and sometimes complete hindrance, in obtaining the same for the Protestant missionary.

On this point Dr. John A. Mackay, Principal of Princeton University, and formerly a Free Church of Scotland Missionary in Peru and founder of the Anglo-Peruvian College in Lima, says—in a most illuminating forword to this book—" In these last years it has come about that the cultural propaganda sponsored by the United States Government in the Americas has given such a position of importance to the Roman Catholic cultural heritage and its representatives, that it has, all unintentionally, but very decidedly, violated the religious neutrality of the State Department, and done a gross injustice to the Protestant heritage of this nation; and played unfair with the best popular opinion of Latin America." He goes on to say: "So far from Protestant missionaries being a hindrance to inter-American comity, their work has contributed to literacy, to the building of moral character, to patriotic loyalty, to cultural progress, and to community welfare. . . . Many of these men and women have received signal honours from these Governments, as well as from civic and educational groups." One might cite Dr. Tucker, the veteran missionary of Brazil, who is recognised as one of Brazil's most honoured citizens; and who has received some of the highest decorations which the State can bestow, in recognition of his great services to the country.

Altogether this is a great book. The introduction by Dr. Mackay would in itself make it a book to be read and re-read. It is a mine of information, a veritable searchlight of truth thrown into a complexity of ignorance, misunderstanding, and wilful misrepresentation and falsehood. It is to be hoped that as soon as war conditions make it possible there will be an English edition, bringing it within the reach of all on this side of the ocean who are interested in the welfare and future of Latin America.

A. STUART MCNAIRN.

"Though four centuries have elapsed, we reaffirm our faith in the great Evangelical principles of the Reformation, especially in the distinctive doctrines of Protestantism, namely, the supremacy of the Scriptures, Justification by Faith, the Completeness of Christ's Atonement, the Priesthood of all Believers, and the right of private judgment. We believe that they are still the cardinal and vital principles of our Christian Faith, and will lead ultimately to the world's regeneration and salvation."—*Resolution of the Protestant Churches of America at Commemoration of 400th Anniversary of the Protestant Reformation.*

World Mission Notes

Religious Liberty in Portuguese East Africa

Spain and Portugal continue to occupy the close attention of the World's Evangelical Alliance. In the one, religious liberty is confined to the Roman Catholic Church; in the other it is taken advantage of by the same Church. One cause can be summed up in the words of a Belgian priest (some years ago). He said "You Protestants believe in liberty, and we Catholics will take advantage of it here (Nyasaland); we do not believe in such liberty, and when we get the power you will know it."

Portugal has changed its political face forcibly from a Monarchy to a Republic, and from a Republic to a Fascist Dictatorship, but it has never experienced any radical change of heart. One of its own living writers has described his country as "the Middle Ages lit by electricity," and this condition has been sedulously nurtured by the Roman Catholic Church—the only body that owes its primary allegiance to a foreign power and dares to proclaim itself the most patriotic! History shows, and personal experience confirms, that Portugal is a great little nation, victimised by the alien Roman Church. A planter, a well-read man, said to me not long ago: "Our Government has sold us to the Pope, and we sell our own souls for a piece of bread."

The "Official Bulletin" frequently proclaims that the State gives its unqualified support to the Roman Catholic Church, and everyone knows that the priests form an integral part of the body of its "Gestapo" agents. Officials, doctors and others have told how they are blackmailed and forced to do unjustly by the priests. "I don't mind Salazar," said one man, "but I do object to Salazar and the Bishops." Last year Dr. Oliveira Salazar made a speech that touched upon the Anglo-Portuguese Alliance, in which he said: "'We have not oscillated according to the fortunes of the struggle, neither have we changed opinion or position.'" "Quite true," commented a scientist, "the Portuguese Government is still Fascist, still pro-German in spite of its outward adherence to the British Alliance, still very desirous of an Axis victory!" On the same subject of the Alliance, one paper of the State-censored Press published an article in which the following sentence occurred: "... for the spiritual, moral and political re-establishment of Europe, an indispensable preliminary is the blotting out in the European dictionary of this word 'protestantism.'" Priests have been heard to say: "The Church will not rest until it has procured the downfall of Great Britain." An administrator near Lourenco Marques declared to a missionary friend: "It is not our purpose to turn out Protestant missions, but it is our purpose to make it impossible for them to work."

So it is that, either "acting under instructions which invalidate the laws" or "framing mischief by statute," as God puts it in Psalm 94: the entrance and re-entrance of missionaries is hindered or prohibited, schools are refused or closed down, medical staffs of hospitals cannot be appointed or replaced, and so on.

What is to be done about it? The time has fully come to give place no longer to the Roman apostacy, so that the truth of the Gospel may continue to be preached in Portuguese East Africa and elsewhere. The time has come to contend more earnestly for the faith.

The International Review of Missions

The unsigned Editorial of the July issue of this outstanding Missionary review echoes the call of many influences, including the World's Evangelical Alliance, to the primary task of the Church, which is Evangelism. The writer says:

"Are the Churches—young and old, East and West—entering this post-war world more than ever conscious that this proclamation of the Evangel (with all the disciplines in thought and obedience that such a calling involves) is their supremest privilege and opportunity? And is all else clearly subordinate to this? In the next few years organisational problems whose number is legion will confront Christian institutions as well as others—not least in the lands of the younger Churches. All who have been thinking in terms of reconstruction and preparing for post-war tasks know something of the increasing absorption of time and energy in the business of handling the machinery of the missionary movement—this highly complicated network of relationships, denominational and ecumenical, between sending and receiving Churches. This is not insignificant business and its organisational demands may be as relevant to the ultimate purpose of the Church as is the honest contriving of the statesman to the "given" vision of a creative peace. But there must be no doubt about which is primary, no losing of the vision, no diminution of the Church's wondering awareness of the fact that it owes its very existence to the Evangel and lives to proclaim it to the souls of men.

"Will this accent be unmistakably clear amid all the multitudinous activities of the missionary movement in the critical era that is now upon us?"

Among other articles of the usual outstanding missionary interest is one by Rev. H. Wakelin Coxhill, descriptive of the work of the Congo Protestant Council in uniting Protestants in the Belgian Congo. Here, as elsewhere in Africa, the baneful influence of Roman Catholicism

seeks to supplant the Protestant witness. Of this Mr. Corbill says:

"One of the greatest disabilities under which Protestant missions work is caused by a Government policy according State-aid, which includes substantial grants, to Roman Catholic educational work, while denying it to the Protestant missions. An attempt is made to cloak this injustice under the mantle of 'nationalism,' it being claimed that the Roman Catholic missions are 'national' and the Protestant 'foreign.'

"The rights of the natives themselves in this matter are ignored. Protestants pay the same amount in taxes and have equal civic obligations with others, but they do not enjoy the same privileges. State-aided education is denied them. As almost the entire educational work of the colony is entrusted to the missions, this is a most serious matter, and is becoming increasingly so. It was officially stated that a sum of over thirty million francs was granted by the Government for education in 1944. Not a franc of this money was paid to the Protestant missions for the tremendous and most valuable educational work that they are doing. Roman Catholic schools, including the hundreds of small village schools of some Roman Catholic orders, are built and maintained by the Government; whereas difficulties have often been placed in the way of Protestants building schools at all.

"Many fair-minded and [illegible] Belgians are opposed to this short-sighted and unjust policy, and are hoping, as are the Protestant missionaries, to see it changed soon."

The Week of Prayer in Palestine

Quite recently (only) we have received from Jerusalem a most interesting letter from Rev. R. Iliff, of the Bishop Gobat School, telling us of the far-reaching influence of the Universal Week of Prayer in Palestine. He says:

"The meetings held in 1945 throughout Palestine seem to have been generally very successful and well attended. In Jerusalem, where we have special cause to pray for the unity of the Christian Church, we experienced much blessing, and a splendid spirit of co-operation and interest was shown by representatives of many Churches. The Week began with a devotional preparatory meeting for leaders of different groups, taken by the Anglican bishop and held in the Y.M.C.A. It was a great help to all of us, and renewed in us humility, vision and determination for the week that was to follow.

"Through the Week, daily services of prayer, rather larger perhaps than those of former years, were held in two centres only, a new arrangement. One centre was mainly Arabic speaking; the other English. At these centres Christians of various denominations gathered nightly, sharing between them the responsibility of leadership, and by so doing finding their unity in Christ. It was an experience of great value, bringing together in understanding and sympathy Christians of many varied types. The final meeting on the last Sunday in the Y.C.M.C. was not so well attended as we had hoped. (Next year we plan (D.V.) to make it a mass meeting of Christian witness.) But we had present and taking part in it the new Armenian Patriarch and the Superior of the Coptic Monastery, as well as the Anglic bishop, who gave the address, the Moderator of the Presbyterian Synod, and other representatives of Evangelical Churches.

"We have much to thank God for in Palestine, especially that there is so much sympathy, understanding and desire for co-operation between the older and the younger Churches. We pray that the Spirit of Christ may so triumph in this land that the clear witness of all Christian Churches here may be a valuable aid in the settlement of political differences. But there is still much to be done."

Unevangelised Fields and Groups

Recently we received a letter from a correspondent asking us to supply him with a list of groups throughout the world at present untouched by an missionary effort. If readers will turn, later, to the topics for prayer for the Universal Week of Prayer, 1946 (they will be included in our next issue), they will find this statement: "Among the 2,200,000,000 people in the world there are more non-Christians to-day than a hundred years ago. Three-quarters of the world's peoples have no real idea of what the Christian Gospel is. The great non-Christian faiths—Islam, Buddhism and Hinduism—remain a standing challenge to the claims of Christ. The problem of the evangelisation of the Jews remain largely unsolved." We referred the problem of unevangelised fields to an authority, Rev. Alex. McLeish, of the World Dominion Movement, and he promptly supplied us with an astonishing list, which we think should be put on record. Here it is:

PART I

Japan.

Upper class, military officers, students, fishermen, labourers, agriculturalists.

China.

Scholar class, Moslems, students, Mongolian nomads, aboriginal peoples. D. Reichelt's experiment among the Buddhists is noteworthy.

Philippines.

Aborigines in mountains, aristocratic landlords, intelligentsia, peasants, the Moslem Moros.

Netherland Indies.

Noble class, Chinese, pagans, closed Moslem areas.

Malaya.
The Malay people, especially in the Unfederated Malay States.

India.
Native States, Moslems, Sikhs, many hill tribes (8,000,000), pilgrims, Sadhus, Chinese and other immigrants.

Near East.
Nomad Bedouins in Arabia. Nomad Bedouins in Iran. Circassians in Syria and Transjordania. Jewish students at Hebrew University at Jerusalem. Jewish agricultural colonist. Jews in Baghdad and Yemen. Groups of Moslems everywhere.

Africa.
Intelligentsia of Tunisia. Riffs, Berbers of Further Atlas. Bedouins of Nile Valley. Indian immigrants in Kenya and Natal. Plantation labourers who have migrated to coast. Arab and Moslem population of Tanganyika. Pagan tribes of West Africa and Mozambique.

Europe.
Albania. Jews everywhere and 4,000,000 Moslems. Gipsies and other minorities too numerous to mention.

Latin America.
Indian tribes, intelligentsia, rural areas everywhere.

Canada.
French in Quebec.

Australia.
Scattered communities of Indians, Chinese, Japanese. 70,000 aborigines in Australia (15,000 Christians). Chinese in Polynesia. Half-castes and Indians in Fiji and Samoa. Large parts of Papua and New Guinea. Interior of large islands in Solomons, New Hebrides.

PART II

Non-church-going populations. 24,000,000 in Europe and North America declare no connection with organised Christianity. University, business, professional classes. Depressed class. Many of the best minds uninfluenced. Anti-God Communists.

The Challenge of this World Situation

Undoubtedly such a formidable list of unevangelised peoples constitutes a challenge to Christendom, and especially to evangelical Christendom, for it is not Councils or Constitutions which are called for, but a return to widespread Evangelism to reach the unreached wherever they are to be found. Every Christian should make this a matter of prayer, "Here am I; send me"!); every Church should make the situation a matter of group consideration and discussion ("what is *our* responsibility to the unevangelised world"?); Churches should have an aggressive programme at home, as well as overseas; new methods of interesting young and old should be sought and put into practice. We need to-day, everywhere, what might be described as "the larger evangelism," just as we need to lift up our eyes and look beyond Councils of the Churches to the larger unity, the unfettered fellowship and co-operation of all who name the Name of Christ, of whom the Master said, "By this shall all men know that ye are my disciples, if ye have love one to another." The challenge is one to the Church of Christ as a whole, to vital living and self-sacrifice in view of its urgency.

The Week of Prayer in Belgian Congo

Friends sometimes ask how the Week of Prayer is observed in the mission fields, where stations are often scattered and native Christians widely separated. An answer to this enquiry is to be found in a letter recently received from the missionary in charge at Yoseki (by Lisala and Djoly), Belgian High Congo. He writes:

"At last I have an opportunity to write you in connection with our gatherings here for the Week of Prayer as organised by the World's Evangelical Alliance.

"I wrote you last year a report on our Week of Prayer which we held at Etoka, the sub-station of this main station of Yoseki (at present my wife and I are responsible for both Yoseki and Etoka, and this year have arranged for the meetings to take place on this station), and we are happy to tell you of our meetings here.

"We arranged for all our pastors, evangelists and teachers, along with their wives and children, to come on to the station and take part in the Week of Prayer. All the men came in, and we held three meetings a day, early and middle morning for actual worship and prayer, and the afternoon meeting was more informal and partook of a business nature at times. The spirit of prayer and interest was well maintained. The native pastors and I took the meetings, gave short addresses, and led the prayers in our turns. The whole thing went off quite well, considering the crowd of people we had with us, for there were some of the ordinary station community and local people attending some of the meetings; in fact, at one or two meetings well over a thousand attended, and all took part in the main theme of the assembling together—to pray for a righteous and universal peace.

"Practical problems, such as feeding, accommodation and keeping such a big number in order did not provide much trouble, for the event was well organised beforehand. I believe it is the very first time that all the members of the district and station teaching staff have been gathered for such an occasion as this. The teachers came from far and near, some as much as five days' journey away (100 miles), and from all over the district, an area comparable to the size of Wales. It provided a very busy time for me, but it was worth it.

Book Reviews

MARTIN LUTHER: HITLER'S SPIRITUAL ANCESTOR. By PETER WIENER. (Hutchinson, 2/6.)

This distorted and venomous book, though small in size, asserts a theory as to the great Reformer's influence upon the life of Germany, and contends that by his political views and writings in the latter part of his life he helped to inspire the outlook of Hitler in his policy and practice. It is an amazing suggestion, and the subtitle of the the book offends all decency and is unworthy of serious authorship. Criticism of Luther's expressions can readily be made, but to link him up as "spiritual ancestor" to the unspeakably foul wickedness of the Nazi creed and its leader must be said to be beyond any ground of fair comment. It is surely too much to suggest that the writings of a man four hundred years ago can be the instigation of Hitler's monstrous regime to-day, though it is quite natural that the latter and his corrupt associates should have sought every excuse from the past history of the German people to bolster up their insane theories.

The book will call for comment by some Protestant historians who can write with full knowledge of the period. Probably one of the best books of the past that is available for the purpose is Professor Henry Boehmer's "Luther and the Reformation in the Light of Modern Research," published in 1904, but added to since, and translated into English in 1930, wherein much of the criticism of the Reformer that had hitherto appeared is ably dealt with. Taking the references the author gives in his book, they lead, he says, to charges against Luther and his influence, dealing with (1) his personal character; (2) his theories of State and Nation, and (3) his attitude to the Jews. It can be conceded, as the author himself admits, that Martin Luther was the child of his age, an age that had its rough and brutal elements well pronounced, in spite of the influence of the Renaissance. It is well known that Luther's personality was complex, and at times there is no doubt he suffered from want of balance, especially in later years. The mental and spiritual history of his early days can be held in measure to account for this, especially when the degraded condition of the Romanism of his day is remembered, while his struggles against Rome and his fight for spiritual freedom probably accentuated his aggressive tendencies, which physical infirmity tended to increase. Even so, his habits and language at times are such as were not uncommon in his day, and it may be surmised that for him they became more possible through reaction from the excessive mental conflicts and physical dangers which had been his lot earlier. All this, however, has been dealt with by Dr. Henry Boehmer.

The Christian Church has, generally speaking, honoured Luther because of the facts of his achievements. It sees in him the man who protested at the risk of his life against the horrors of the Roman system of his day, and sought to break its crushing bondage; who brought back to the Church the foundation truth of Justification by faith, and who wrote and proclaimed Christian truths with enthusiasm and earnestness. For these things his place in the life of the Church will remain certain. If he had, as well he may, considering the times in which he lived, certain political views and characteristics which offend us, let us also not forget he had been brought up on a religious system, and with a national background far removed from ourselves. To form a fair judgment of his life and words, we have to remember the tendencies that caused him to express his views as he did, and to recognise also that they must be judged from the standard of his day and not of ours. Hitler might elect to find justification from him, but a closer observation must reveal that the evil deeds the world has witnessed have sprung primarily from the wickedness of men's hearts, coloured by false conceptions of the meaning of human life and by an unbridled lust for power.

H. W. THOMAS.

The following reviews are by Rev. J. Chalmers Lyon:

LORD SHAFTESBURY. A Portrait by FLORENCE HIGHAM. (S.C.M. Press, 6/-.)

Anthony Ashley Cooper as a little boy learned what suffering was in a home where a stern father and an indifferent mother left him—thank God—to the care of his kind and godly nurse, Maria Millis, and then in a school where for two years of bullying and brutality the boy endured a hell on earth. But his nurse had led him to Christ, and instead of making him bitter his sufferings gave him a sympathy with other suffering children that shaped the whole course of his subsequent life. And here is the story of that life told with real insight and understanding of those hidden springs of simple faith and love of God which made Shaftesbury's name so deservedly beloved of all classes. It is a thrilling and inspiring story and in view of Europe's needs to-day its appearance is most timely.

A GREAT TIME TO BE ALIVE. By HARRY EMERSON FOSDICK. (S.C.M. Press, 3/6 net.)

Fosdick is always interesting. His illustrations are fresh and his treatment original. A quotation from Nietzsche is aptly used in the sermon on "Worshipping the gods of a Beaten Enemy." It runs: "When you fight a monster, beware lest you become a monster." His Sermon titles are finely suggestive. Here is a Christmas address on "The Light that no darkness can put out" (John i: 4, 5). Another is on John 12: 32, "Keeping faith in persuasion in a world of coercion." "I will draw; the Master trusted His cause to the power of persuasion."

Preachers will find much help in this book in which this most popular of American preachers demonstrates—to use two more of his titles—that "Christianity is not a form, but a Force," and "No dry-as-dust religion will do now."

A MAKER OF MODERN CHINA. By ALBERT J. GARDNER. (Carey Press, 5/-.)

A really up-to-date book about China, and one of its great benefactors, Dr. Timothy Richard, who gained the esteem and affection of the Chinese people as few "foreign devils" have done.

The closing chapter on the outlook for to-day is specially worthy of study, and all readers will have their missionary zeal quickened, their horizons expanded and their hearts gladdened by a perusal of this fascinating book.